1: Metraux E-5 (1934-1935) 1940
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element in the names of several kings, and an old chant alludes to the *tahonga*.

He naunau no ta Puku-naunau.	There is a sandalwood tree in Puku-naunau.
He rongo-rongo no ta Orongo.	There is a chanter at Orongo.
He tahonga no ta Puku-tahonga.	There is an expert craftsman in Puku-tahonga.
He kiakia no ta Puku-kiakia.	There is a *kiakia* bird on Puku-kiakia.

Present-day islanders still remember that the stone carvers were organized into a sort of guild. They were a privileged class, highly esteemed, and their profession was transmitted from father to son. To Geiseler (87, p. 13) and Thomson (215, p. 498) were pointed out natives who claimed to be the descendants of the image makers. They referred to their ancestors with as much pride as to the royal family. One of Thomson's guides "never missed an opportunity of stating that one of his forefathers was Uuratahui, the distinguished image maker."

Tepano told me that expert stone carvers (*tangata maori anga moai maea*) received orders from people who wanted a monument for their ahu. They worked under the leadership of a master (*tangata honui maori*) and were paid in fish, lobsters, and eels.

Expert fishermen were called *vaka-tangata* (people of the boat). They went fishing at the request of people who wanted fish.

RONGORONGO MEN

The sacred lore of Easter Island was stored in the memories of experts, called *tangata rongorongo*. Routledge (194, p. 244) is the first to apply this term to a special category of learned people. Present-day natives always speak of the chanters and learned men of the past as *tangata rongorongo*.

Thomson (215, p. 514) states that the knowledge of chants and of the so-called script associated with them was possessed only by members of the royal family, the chiefs of the six districts, the sons of the chiefs, and certain priests and teachers. There is little doubt that many experts belonged to aristocratic families. King Nga-ara, who was trained by his father, was one of the most famous *rongorongo* men of the nineteenth century. Other traditions, however, imply that chanters were numerous, and if this impression is correct, we may assume that nobility was not an absolute prerequisite for the profession. Probably on Easter Island as on Mangareva it was fitting for the king to possess the science of a priest, though it was not obligatory.

Little is known of the social functions of the *rongorongo* men. We know only that they taught chants in special schools, met once a year at Anakena to read the tablets, and gathered at Orongo during the annual competition of the bird-men (p. 390) where they "chanted all day; they stopped an hour to eat, that is all" (194, p. 260).